

ANTI-SLAVERY REPORTER

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SLAVERS AVENGING THEIR LOSSES.

SLAVERS REVENGING THEIR LOSSES AND SLAVES ABANDONED.

THROUGH the kindness of Mr. Murray, the publisher, we are enabled to present our readers with two engravings from Vol. I of Dr. Livingstone's "Last Journals," which give a true, but sadly-affecting, view of some of the horrors of the slave-trade, carried on throughout the central, northern, and eastern regions of Africa.

Notwithstanding much that has been said and done, it must be remembered that the slave-trade is constantly *extending its range further in the interior districts of Africa*. So long as the Khedive and officials in Egypt, the Sultan and authorities in Turkey, the Shah and subordinate powers in Persia, and rulers in other countries, allow slavery to continue in their territories, the traffic in human beings will go on. The onus of the evils and woes of Africa, arising from this trade, lies on the slave-owners, who cause tens of thousands to pass through the sufferings here so impressively set before us.

The numbers of men, women and children in these gangs, secured by slave-sticks, irons and ropes, and guarded by the Arabs armed with muskets and axes, ready for any murderous work, vary according to circumstances. Sometimes only half a dozen or a dozen; at other times, one, two, or three hundreds and more are transported hundreds of miles across the continent, enduring the most terrible sufferings on the road.

Dr. Livingstone in his journals reports how frequently he had to witness the scenes set before us in these engravings. Here are some extracts from his diary:—

"We passed a woman tied by the neck to a tree and dead. The people of the country explained that she had been unable to keep up with the other slaves in a gang, and her master had determined that she should not become the property of any one else, if she recovered after resting for a time. I may mention here that we saw others tied up in a similar manner, and one lying in the path shot or stabbed, for she was in a pool of blood. The explanation we got invariably was, that the Arab who owns these victims was enraged at losing his money by the slaves becoming unable to march, and vented his spleen by murdering them. But I have nothing more than common report in support of attributing this enormity to the Arabs."

Here is another scene. The Doctor comes to Karambo, and enters in his diary:—

"Slavery is a great evil wherever I have seen it. A poor old woman and child are among the captives, the boy about three years old seems a mother's pet. His feet are sore from walking in the sun. He was offered for two fathoms (of cloth), and his mother for one fathom. He understood it all and cried bitterly, clinging to his mother. She had, of course, no power to help him. They were separated afterwards at Karungu."

The second engraving tells the heart-sickening tale of poor creatures abandoned on the march. Dr. Livingstone records:—

"To-day we came upon a man dead from starvation, as he was very thin. One of our men wandered and found a number of slaves with slave-sticks on, ABANDONED BY THEIR MASTER FROM WANT OF FOOD. *They were too weak to be able to speak or say where*



SLAVES ABANDONED.

they had come from. Some were quite young. We crossed the Tulosi, a stream coming from south, about twenty yards wide.

"At Chenewalas the people are usually much startled, when I explain that the numbers of slaves we see dead on the road have been killed partly by those who sold them, for I told them that if they sold their fellows, they are like the man who holds the victim while the Arabs perform the murder.

"I saw another person bound to a tree and dead, a sad sight to see, whoever was the perpetrator. So many slave-sticks lie along our path that I suspect the people hereabouts make a practice of liberating what slaves they can find abandoned on the march to sell them again."

Having come to Altarika's place Dr. Livingstone found a large number of slaves abandoned. "On asking why people were seen tied to trees to die as we have seen them, they gave the usual answer: that the Arabs tie them thus, and leave them to perish, because they are vexed, when the slaves can walk no further, that they have lost their money by them. The path is almost strewed with slave-sticks, and though the people denied it, I suspect that they make a practice of following slave caravans, and cutting off the sticks from those who fall out in the march, and thus stealing them. By them again they get the quantities of cloth we see."

These scenes are witnessed along the various slave-routes. We trust that our friends will not only study these engravings, but cause their young people to become acquainted with all the details of this fearful trade, so as to lead them to join in every effort to overthrow this sum of all iniquities, involving every year suffering and sacrifice of life to thousands of our fellow-men.

THE QUEEN'S SPEECH

ON

THE SLAVE-TRADE AND SLAVERY.

On opening Parliament Her Majesty the Queen made two references in her Address to the slave-trade and slavery, which show that these subjects continue to occupy the attention of Government. Her Majesty says, respecting

THE EAST AFRICAN SLAVE-TRADE,

"The exertions of my naval and consular servants in the repression of the East African slave-trade have not been relaxed, and I confidently trust that they will bring about the complete extinction of a traffic equally repugnant to humanity and injurious to legitimate commerce."

THE SLAVE-TRADE AND SLAVERY ON THE GOLD COAST.

"On the Gold Coast a steady advance has been made in the establishment of Civil Government; peace has been maintained,

and I have procured the assent of the protected tribes, to the Abolition of Slavery. Henceforward I trust freedom will exist there, as in every part of my dominions."

GOVERNOR STRAHAN'S PROCLAMATION ABOLISHING SLAVERY ON THE GOLD COAST.

THE following is the text of the proclamation of Governor Strahan relative to the abolition of slavery:—

Whereas the Queen's Most Excellent Majesty has resolved to abolish slave dealing in the Protectorate of the Gold Coast, and the importation thereinto of slaves and persons intended to be dealt with as slaves, and also to provide for the emancipation of persons holden as slaves within the same Protectorate. And whereas the Governor and Legislative Council of the Gold Coast Colony have, by her Majesty's

command, enacted an ordinance, bearing date 7th December, 1874, by which all buying, selling, or dealing in slaves is declared unlawful, and is absolutely and for ever abolished, prohibited, and made penal; and another ordinance also bearing date 17th December, 1874, providing for the emancipation of persons holden in slavery. Now, I do hereby proclaim, publish, and make known the said ordinance to all persons whom it may concern. And further, in order, and to the intent that all the kings, chiefs, headmen, and other persons throughout the aforesaid Protectorate and elsewhere, may the more readily understand and obey the laws now made and enacted, I hereby require every person to take notice and observe that, and now and from henceforth, it is unlawful to sell, or purchase, or transfer, or take any person as a slave. It is unlawful to sell, or purchase, or transfer, or take any person, so as to make such person a slave. It is unlawful to put or take any person in pawn for or on account of any debt. It is unlawful to bring any person, whether slave or free, into the Protectorate territories from Ashanti or elsewhere, in order that such person should be sold or dealt with as a slave or pawn. It is unlawful to take or send any person out of the Protectorate territories in order that such person should be sold or dealt with as a slave or pawn. It is unlawful to make any contract or agreement for buying, selling, or pawning any person, or for bringing any person into or out of the Protectorate territories to be dealt with as a slave or pawn. It is unlawful that any king, chief, headman, or other person should in any palaver, or by any means whatever, force or constrain any person for the purpose of compelling him to remain in any place or serve any master, contrary to the will of such person. Whosoever offends against any of these laws shall be punished with imprisonment and hard labour, and may also be fined. If in any contract hereafter made it should be agreed that any person shall be put in pawn or bought or sold or transferred, the whole contract shall be null and void. And, further, let

all persons whom it may concern take notice that all children who, after the 5th day of November, 1874, have been or shall be born in the Protectorate have been declared free. But it is not intended by any of the aforesaid laws or otherwise to offer inducements to any persons to leave any master in whose service they may be desirous of remaining, or to forsake the kroom where they have been accustomed to inhabit; and that it is intended to permit the family and tribal relations to continue in all respects according as used and wont, except only that of slavery, and such customs as arise therefrom, and are thereon necessarily dependent.

Given at Government House, this seventeenth day of December, in the year of our Lord one thousand eight hundred and seventy-four, and in Her Majesty's reign the thirty-eighth.

SLAVERY ON THE GOLD COAST.

WHEN remarking, in the January number of the *Reporter*, on the terms in which Governor Strahan announced the intention of Her Majesty, the Queen of Great Britain, with regard to the slave-trade and slavery among the protected tribes on the Gold Coast, we expressed the fear that His Excellency's utterance with regard to the continuation of slavery was ambiguous; but we were led to hope, from Lord Carnarvon's letter, that matters would turn out right.

It seems, however, that the advocates for slavery on the Gold Coast have availed themselves of the opportunity of Governor Strahan's proclamation of December 17th to open again the question of slavery, and of compensation. They contend that at the meeting held at the Castle of the Gold Coast, on November 3rd, 1874, His Excellency assured the kings and chiefs that, though the obtaining of slave property in future was prohibited, they and their people *might retain their slaves unless maltreated*, whereas now, in the proclamation, it is announced that, "*to constrain or force any person for the purpose of compelling him to remain at any place, or to serve any master contrary to the will of such person,*" is an offence punishable with imprisonment and hard labour.

This they contend is a breach of faith, against which they protest.

The kings and chiefs, aided by some Europeans, no doubt Englishmen, have memorialised the Queen against the emancipation clauses of Governor Strahan's proclamation. With all the skill and earnestness of the old West Indian slaveholders, they complain of the ruin that will overtake the master, and the misery that will befall the free man—urging that a continuance of the Paternal Institution can alone promote the welfare either of master or slave—and they wind up a long petition by coolly praying "That your most Gracious Majesty in Council may be pleased to order the proclamation bearing date the 17th December, 1874, issued by Governor Strahan, on the slave and pawn question, to be annulled and cancelled, and the ordinances of the 17th December, 1874, repealed, in so far as neither of them are in the terms of the conditions granted them by Governor Strahan on the 3rd November last; and that an ordinance containing the terms and provisions as conceded to and obtained by them on the 3rd November, 1874, be issued and passed; and that all slaves who have since obtained their emancipation contrary to the terms and conditions so granted your memorialists on the said 3rd November, 1874, be ordered to return to their masters and to the villages, krooms, and towns they have deserted, unless they can prove cruelty or maltreatment, or in case your Majesty should be pleased to give your gracious assent and allowance to the said ordinance; that your Majesty will graciously order that compensation be granted and paid your memorialists for the loss of the value of their slaves and pawns, the deprivation of their services, the ruin in their plantations, and the breaking up of their homes and families, krooms, towns, and villages, and for the absolute and unconditional emancipation of their slaves and the release and discharge of their pawns; and your memorialists, as in duty bound, will ever pray."

The sooner all parties on the Gold Coast, whether kings, chiefs, or settlers interested in slavery, whether personally or by marriages, accept entire, immediate, and unrestricted emancipation, the better. The ground taken by the Governor cannot be abandoned. The noble utterances of Her Majesty in opening the Parliament cannot be withdrawn:—"On the Gold Coast a steady advance has been made in the establishment of civil government, peace has been maintained, and I have procured the assent of the protected tribes to the abolition of slavery. HENCEFORWARD, I TRUST, FREEDOM WILL EXIST THERE, AS IN EVERY PART OF MY DOMINIONS." England's flag can no more cover slavery on the Gold Coast than in Great Britain itself.

LORD CARNARVON'S REPLY

TO THE KINGS AND CHIEFS ON THE GOLD COAST.

SOME "further correspondence relating to the abolition of slavery on the Gold Coast," published in a Parliamentary paper, contains Lord Carnarvon's reply to the petitions of the kings and chiefs of the Protectorate complaining of their slaves having been set at liberty contrary to promises which they stated were held out to them. Lord Carnarvon's despatch is dated February 19th. His lordship, writing to Governor Strahan, says:—"In their personal relations with you the kings and chiefs appear to have throughout shown a proper sense of the very great benefits conferred upon them by the Queen in the rescue of their country from invasion, and themselves from slavery and death. And I at once absolve them from any conscious participation in so ill-advised and unworthy a sentiment as that contained in the seventeenth paragraph of the petition to the Queen, in which they are made to say that 'the late war was not a war of their own, and that the British forces fought more to uphold and maintain the dignity of the British Empire than in defence of the people of the Gold Coast.' Those words will at once be generally repudiated; but they unfortunately represent too correctly that lamentable want of patriotism and public morality which have in times past characterised too many of the Gold Coast natives, and have rendered it so difficult either to govern or to defend the Fantees. You will cause it to be known that the Queen has received the petition addressed to Her Majesty with pain and surprise; that Her Majesty again commands you to advance steadily and firmly, but with all due consideration for any special circumstances, in the course upon which you have entered; and that she relies confidently upon the good feeling of the kings and chiefs, of which renewed evidence has been given at your late interview with them, and upon their cheerful consent on behalf of their people to such sacrifices as may be involved in the liberation of as many slaves and pawns as do not desire to remain in their present service. It may not, perhaps, be superfluous to observe that in the same petition in which great grievances are alleged and compensation is asked for, there is a long argument to prove that the condition of the slaves is excellent, that they receive every care and attention, and that instances of cruelty are exceedingly rare. On this I have only to observe that, if the statement is to be believed, I do not perceive the ground for the fear of any sudden interruption in the existing relations between

master and slave. It rests, in fact, with those who have hitherto kept persons in compulsory bondage to substitute for it that voluntary compact which alone can be permitted, and which the petition shows that they can make acceptable to those dependent upon them. The only other point to which I think it necessary to refer, is the suggestion that compensation should be granted to the petitioners for the loss of their slaves and pawns. In your statement of November 3rd you pointed out to the kings and chiefs that the Queen had, without assistance from the inhabitants of the Protectorate, and at a very great expenditure of life and money, delivered them from defeat and misery; that her object was not the repayment of any part of the money which had been expended, but that the return expected was obedience to the Queen's desire that slavery should be abolished. You will now inform the petitioners, in the same spirit, that in all that has been done for them they will find more than the equivalent of such sacrifices as some of them may now be called upon to make, and that it is difficult for the Queen to entertain seriously a request for money compensation from slaveholders who, but for her generous and prompt interference, would now be either dead or themselves subjected to a most cruel slavery."—*Daily News*.

THE SLAVE-TRADE ON THE EAST COAST OF AFRICA.

"A TELEGRAM, *via* Aden, dated Feb 20, in the *Daily News*, needs explanation and confirmation. It says:—

"(THROUGH REUTER'S AGENCY.)

"Aden, Feb. 20.

"Advices brought by the mail from Zanzibar report that on the 19th January her Majesty's ships *Nassau* and *Rifleman*, with part of the crew of the *London*, under Captain Sullivan, bombarded and took possession of Fort Mombazique, after five hours' engagement. The enemy had 17 killed and 51 wounded. No loss was suffered by the British. Mombazi has been handed over to the Sultan of Zanzibar.

"Her Majesty's ship *Thetis* has captured two slaves, one containing 192 and the other 110 slaves. The Portuguese attacked a slave baracoon south of Mozambique, containing 1,000 slaves, but were repulsed with loss. The *Thetis* subsequently proceeded to attack the baracoon."

LIEUT. CAMERON ON SLAVERY AND THE SLAVE-TRADE IN AFRICA.

Kawele, Ujiji, May 17th, 1874.

I HAVE been successful in finding the outlet of the Tanganyika. I wasn't going to give in till I had been round the lake, but my heart at times failed when river after river, river after river, all turned out to *come in*; but now it is all right, and the Tanganyika turns out to be *the* (or one of *the*) headwaters of the Congo, not the Nile. The river Congo is said to be like the Tanganyika, with many islands in it. I trust that I may find a cruiser in the Congo when I come down, so that if I have any difficulty with the chiefs about passing the Yellala Falls I may have some support at hand. An unbroken communication from Yellala up here will make some of the West Coast merchants richer even than they are now. Steamers already, I believe, go up to the bottom of the falls.

Now for a little SLAVING NEWS. It is still in full force, as you will see by my journal; but, perhaps, I may here give you a little intelligence which may be novel and startling. Some of the white merchants, according to my Arab informant, buy slaves. (He did not see any English, but he heard of English and English men-of-war.) There are Spanish and Portuguese houses on the Congo, and they no doubt do a little slaving business still. This ought to be looked to. Slaving will go on until the interior of Africa is opened up and put under some proper form of government; and I think it is only due to those who risk everything to make this known that their labours and sufferings should not be thrown away. *I have lost all idea of colour being a sign of inferiority.* Many of the people I have seen and talked to are very intelligent, and fully recognise the value of having more trade; and the tales of the lack of industry and want of purpose are only true of slaves and the degraded predatory tribes. To see the enormous fields which are cultivated entirely with the hoe, and to say that these people lack purpose is impossible. Those who say that all the people here are drunkards utter a scandal. The means of getting drunk here are plenty enough; but the only people I see drunk here are my own pagazi and askari, and the slaves and servants of the Arabs, with very few exceptions. Pombi is far too expensive a luxury in most places to be indulged in freely. Not near so many people are drunkards here as in England in proportion to the numbers. Of course, living as they do without any religion or hopes of a future life, with a few wants and no resources, they are low in the scale of

civilisation, but they are not rude or brawling to strangers. *I have never had the slightest incivility offered to me.* I take my stand always as being to the full as big a man as any chief I meet, but am always careful to be most punctiliously civil to them; rather, in fact, the sort of civility that one shows to people who are rather lower than oneself at home, and to whom one is always careful not to give the slightest cause of offence, and not quite the easy, familiar intercourse with one's equals and companions.

THE SLAVE-TRADE IN THE GALLA COUNTRIES, IN SHOA, &c.

Dec. 10th, 1874.

TO THE COMMITTEE OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

GENTLEMEN,

Lately I got a letter from my dear friend and brother, Mr. —, who gives some particulars of the state of things in Abyssinia and elsewhere. That gentleman gave me some important information referring to the slave-trade in the interior of Eastern Africa. I thought therefore to convey an extract of Mr. —'s letter to the Committee of the Anti-Slavery Society, who will be interested in the details which I am going to give.

The slave-trade is still carried on in a considerable degree in and through Abyssinia. The largest number of slaves are brought from the Southern and Western Gallas, countries which are adjoining the Abyssinian countries.

The slave-market at Basso, in Godjam, south-west of Abyssinia, is the largest of all, something like a central station for the slave-traffic. According to reliable information it is known that more than 5,000 slaves are sold at Basso every week. The slaves are then hurried on through Agan, Meder, and Matthamah, and from there to Khartum and Egypt, or to Massowah and Arabia.

From Sakota, which is a district situated between Shoa and Tigree, are about 5,000 to 6,000 slaves sold; these are chiefly brought to Massowah. Many thousands of slaves are carried through the kingdom of Shoa towards Tajura. In Shoa are two large slave-markets; one is called Abdurassul, near Ankobar, the capital of the kingdom of Shoa, and the other is called Dave; at this last place the slaves are publicly examined, bought and sold. The average number of slaves who are carried through Shoa towards Tajura, the coast opposite Aden, is 11,000 slaves in one year. The slave-merchants are gen-

rally Mohammedans who have to pay a tax of two shillings for every slave they carry through the kingdom of Shoa. The slaves in the Galla countries are brought by the Woretsch, a man whose business is only to buy and to sell slaves, not with money, but for crystallised salt, silk clothes, copper, tin, zinc, and glass pearls. However, the slave-dealers have not the least trouble to get their slaves, because the Galla are selling each other into slavery. There is continually warfare among them, and the prevailing party, village, or country, takes their captives and sells them at the first opportunity. The Galla chiefs are selling their subjects for the least fault they commit. An old well-known slave-merchant told Mr. —, at Ankobar, in Shoa, some months ago, that he is very sorry, because he cannot gain so much money as some years ago, the interference of the English at the coast have spoiled his business which was so good before. Formerly a larger number of influential and rich men engaged in the slave-traffic, but since the interference of the Government some have left the slave-trade in the hands of poor people who are not able to do much in the business, nor to carry on the work on a large scale.

My friend wrote, not long ago, to me that the slave-traffic has been lessened since the stopping of the traffic at the coast. I am really much pleased by this witness, because so many of the European people say, "Why is the English Government and the Anti-Slavery Society wasting so much money without the least effect, because the slave-trade cannot be stopped?" We know quite well it cannot be stopped at once, but it will be stopped by-and-by, by the powerful help of Jesus Christ our Lord and Saviour. King Menelek, of Shoa, has received the letter of the Anti-Slavery Society, and says that he will answer the letter at the earliest convenience.

Yours sincerely,

THE DIRECTORS OF THE BRITISH INDIAN STEAM NAVIGATION COMPANY ON CARRYING SLAVES AS SERVANTS.

THE Committee of the British and Foreign Anti-Slavery Society have much pleasure in publishing the accompanying gratifying and highly satisfactory letter from the Directors of "The British Indian Steam Navigation Company." The regulation adopted in reference to the transport of slaves as servants, or attendants, if faithfully carried out by their agents, will have a happy influence in assisting to suppress the slave-trade, and is a noble

example to other companies, British and Foreign, to do the right thing, in the right spirit, and in the right way :—

"British Indian Steam Navigation Company (Limited),

"Glasgow, 2nd February, 1857.

"Dear Sir,—Referring to my letter of 21st of Nov., I have placed your communication of the 19 idem before my Directors, who beg to return you their thanks for the suggestions contained therein.

"They have resolved to give instructions to the agents and officers of the Company to place a notice (as per copy annexed), in Arabic and other languages, in their offices on the East Coast of Africa, and on board the different vessels.

"The Directors hope that the adoption of this course will be satisfactory to your Society, and need hardly say that their best endeavours will be used to meet the evils to which their attention has been directed.

"I remain,

"Yours very faithfully,

"P. MACNAUGHTON.

"To the Secretary of the British and Foreign Anti-Slavery Society."

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"NOTICE.

"The Regulations of the British Indian Steam Navigation Company forbid the embarkation, or transport of slaves under the name of servants, attendants, or any other designation whatever; and it is hereby announced to all such embarking in the steamers of this Company that they are entitled to their immediate freedom, and the assistance of all British Consuls, in case of need, to secure it.

"(Signed) P. MACNAUGHTON,
"Secretary."

THE KHEDEVE COGNIZANT OF THE ATROCITIES OF THE SLAVE-TRADE.

THE *Times* "occasional correspondent," writing from Alexandria, announces to the public that, "Perhaps for the first time, the atrocities of the Central African slave-trade have come forcibly under the Khedive's notice, in their naked hideousness, and very severe measures will be

taken with the Kordofani and Dongalawi slave-dealers."

Had the writer omitted the first five words of his sentence, no objection might be taken to the correctness of the statement: and we should rejoice to learn that the atrocities of the slave-trade had *again* come forcibly under the Khedive's notice. If, however, the writer means to say that, up to the present time His Highness the Khedive has been ignorant of the horrors of the central African slave-trade, by which thousands of slaves have annually been introduced into Egypt, and large numbers of men have, under the delusive promise of freedom, been drafted into his army, then the writer of the paragraph certainly is mistaken. The Khedive has shown himself to be well informed of the doings of the slave-traders—and of the atrocities of the trade. In 1867, when he received a deputation from the Paris Anti-Slavery Conference, he showed himself well-acquainted respecting the trade, and even pronounced slavery to be "a horrible institution." Since that time a variety of circumstances have brought these matters repeatedly under His Highness's attention.

We are glad, however, to have the assurance of "the *Times* occasional correspondent," that now, AT LAST, the atrocities of the central African slave-trade have forcibly come under His Highness's notice, in *all their naked hideousness*; and that measures against slave-traders will be adopted in the annexed countries of Kordofani and Dongalawi. This is encouraging. We shall, however, be more gratified to learn that not only will the men-stealers in the newly-annexed countries be dealt with, but that the Khedive will also take measures against those parties in EGYPT, who, by their slave transactions have been the *prime movers* of the Central African slave-trade. We shall be thankful to hear that His Highness will take steps to close at once the slave-marts in Alexandria, Tan-tah, Cairo, Massowah, and other places where the slaves from distant countries are sent and exposed for sale; and that slavery throughout Egypt will be abolished. It is well to punish the men-stealers in the FAR DISTANT regions, but it is a thousand times more requisite and effective to deal with the matter AT HOME.

ASSOCIATED CHAMBERS OF COMMERCE AND THE SLAVE-TRADE.

THE annual conference of the Associated Chambers was commenced on Tuesday morning, February 23rd, 1875, at the Westminster Palace Hotel, under the presidency of Mr. Sampson S. Lloyd, M.P. There

was a large attendance of delegates from the fifty Chambers of Commerce in the United Kingdom; among the Chambers represented being Birmingham, Bradford, Hull, Huddersfield, Leeds, Aberdeen, Sheffield, &c. The first business was the reading of the report.

After a large amount of business had been disposed of, Mr. Dunlop (Southampton) moved a resolution in the following terms:—"That application be made to the Colonial Department of Her Majesty's Government, by memorial or deputation, expressing the opinion of this Association that it is highly desirable that the steam communication already existing between England and Madagascar should be extended to India *via* Réunion and Mauritius; and that such extension should be encouraged alike in the interests of trade and humanity—the development of legitimate commerce tending invariably to the supplanting of the slave-traffic." The resolution was supported by Sir Bartle Frere, who made some remarks that were attentively listened to on the possibilities of developing trade on the east coast of Africa. He said that at the time he first saw the east coast of Africa, which was nearly forty years ago, they could not have found throughout the whole of the United Kingdom a single invoice of goods going direct to the east coast. The whole of the trade was indirect, and went through Egypt, Arabia, and the Portuguese dominions. They then had no commerce with that great and favourable coast. They now had a considerable number of vessels clearing annually and almost weekly to the ports of Zanzibar, and others which were well known to them, but as yet they had only the germ of a very large possible trade that might be done. He had seen two-thirds of the coast sufficiently to satisfy himself that from the point where they left the Red Sea round to the frontiers of Natal there were but a very few hundred miles of really unproductive country. It was all fertile country, able to take their goods, and to send them goods in return. So far from being an unpopulous country, from his experience of the twenty-four ports he had visited he should say that the country was one of considerable population, and he hardly knew one article of tropical or semi-tropical produce, from the roughest timber to ivory, which they might not get from there. What might they send in return? There were very few of the things which they sent to India which they could not send to Africa. They had found there the representatives of the Indian trade trading in hardware, in piece goods, in arms, and in gunpowder, and in everything that now went to India. The thing that seemed to be wanted on the coast was, first of all,

an extension of a civilised Government. There were a great many Governments there, but the Sultan of Zanzibar was weak, and the Portuguese had undermined their own power by still adhering to the system of slavery. Sir Bartle Frere, in conclusion, urged on the meeting the favourable conditions for trade which the Island of Madagascar presented.

THE QUEEN OF MADAGASCAR'S PROCLAMATION.

LIBERATING SLAVES IMPORTED SINCE
JUNE 7, 1865.

LAST month we received the following important proclamation issued by the Queen of Madagascar respecting all slaves imported into the island since June 7th, 1865, of which the following is a translation:—

I, RANAVALOMANJAKA,

By the grace of God, and the will of the people, Sovereign of Madagascar, and Defender of the laws of my country, have made a treaty with my relatives beyond the seas to the effect that there shall be no further importation of people brought from beyond the seas (*i.e.* from Africa) to be made slaves here in my kingdom. And on account of this, I command that all Mozambiques imported into my kingdom since the 7th of June, 1865, when the treaty with my relatives beyond the seas was completed, be herewith made "isan ny ambaniandro" (free people), for they are no longer slaves. Also, if they wish to remain here in Madagascar, they can remain as free people; or if they wish to return to their native land beyond the seas, they are at liberty to do so.

And further, if any people are found concealing recently imported Mozambiques, with intent to hold them in slavery, and do not liberate them to become free people, according to my command, I will have such put in chains for ten years.

Saith RANAVALOMANJAKA,
Sovereign of Madagascar,
&c., &c., &c.

This word is truly the word of Ranavalomanjaka, Sovereign of Madagascar.

Saith RAINILAIARIVONY,
Prime Minister and Commander-in-Chief in Madagascar, &c., &c.

Antananarivo, 22 Adalo
(2 October), 1874.

May God bless the Sovereign!

The Anti-Slavery Reporter.

MONDAY, MARCH 1st, 1875.

NOTICE TO SUBSCRIBERS.

WE have to apologise for the delay in the issue of this number, due on the 1st of March, owing to the long and severe illness of the Secretary, and also to the removal of the Printers from their former to the present premises. We trust our friends, under these circumstances, will excuse the delay.

THE MADAGASCAR PROCLAMATION.

WE regard this Royal Proclamation with much satisfaction and thankfulness. It is, we believe, the first public act of the Queen of Madagascar which gives effect to her treaty, made in 1865, with her Majesty the Queen of Great Britain, to suppress the slave-trade. Ten years have passed away, since which these solemn obligations were entered into, and during this period, the treaty has been set at naught by the officials in the island. At last, however, the Queen has been moved to set her face against the open violation of sacred engagements; and we shall rejoice to see that this is the beginning of an honest, earnest, anti-slavery policy, which will eventually result in the complete suppression of the slave-trade from East Africa and of slavery itself in the island.

This proclamation will embrace a large number of persons. From official and other sources we know that, since June, 1865, a very considerable number of Africans have been imported into the island at Mojunga, Maintyrano, and, possibly, other places. Although it is difficult to obtain any returns of the exact numbers imported, yet it is estimated that, at the very lowest, from one to two thousand slaves have been annually introduced into the island. Taking the lowest calculation, we have TEN THOUSAND souls who, by virtue of this proclamation, are declared free. Their children will be entitled to the advantages secured to their parents. So that from 12,000 to 15,000 people have become entitled to their liberty. This cannot but give great and wide-spread gratification and joy.

The terms of the liberty secured are also most satisfactory. It is not clogged with any conditions of compensation to the slaveholder, who has been dishonouring his Queen and country by robbing the illegally-imported slave of his liberty, nor is it with any delusive and annoying

conditions of gradual emancipation to the bondsman. The principle is admitted that the importation, purchase, and holding of these people is illegal, restitution to the wronged is made, and immediate personal liberty is guaranteed.

We cannot but admire the plain outspoken language of the proclamation, insisting that it shall not be at the option either of the master or slave to say whether the advantages offered shall be enjoyed or not. "*I command that all Mozambiques imported into my kingdom since the 7th of June, 1865, be herewith free people.*" And further, "*if any people are found concealing recently imported Mozambiques, with intent to hold them in slavery, and do not liberate them to become free people, according to my command, I will have such put in chains for ten years.*" True we have not unfrequently seen crowned heads issue proclamations announcing favours and privileges never intended to be given, serving only as mere blinds for some personal or political object. In this case, however, we assume that the act of her Majesty the Queen was as SPONTANEOUS and sincere as it is noble. Accordingly by the next mail we hope to receive full reports of the thousands who have been freed. The Queen and her Prime Minister will not, we hope, allow their proclamation to be a dead letter, and will, we trust, require its faithful observance by the subordinate officers of Government. The accounts by last mail were not very encouraging, but there was scarcely time then to enable the authorities to see to the execution of the proclamation at large.

We, however, hail this proclamation also as an initiatory step to a much WIDER MEASURE which sooner or later must engage the attention of the Government and people of Madagascar. *At present slavery continues to be an institution in the island.* True thousands of persons in England can scarce believe this to be the case. When informed that there are tens of thousands of slaves in the island, they have hesitated to receive the statement, especially when assured that Christianity was spreading so widely, and had taken so firm a hold in many places there. Yet of the fact there can be no doubt. Merchants, captains of vessels, travellers who have been in various parts of the island, and others, can testify that in many of the towns—the capital itself being one—slave-markets are regularly kept up, where human beings are sold who have, in many instances, to endure great cruelty and grievous wrongs. Husbands, wives, and children are sold and separated from one another. While some of the slaves have kind masters, others are robbed of the wages they earn, are flogged

and wronged, and killed with impunity. This state of things cannot last. The question of entire emancipation will crop up in the State and Town Council, in the domestic circle, in the church meetings, and among the slaves themselves. The more civilization, commerce, and Christianity advance in the island, the more slavery will be felt to be a crime against God and man, and a hindrance to the prosperity of the country—an evil that must be removed. It is possible that her Majesty RANAVALOMANAJAKA, and likewise her Prime Minister RAINILAIARIVONY, as well as wise and far-seeing statesmen, expect this, and are taking measures to prepare for the day when they will send forth a decree enacting immediate and complete emancipation of every slave throughout the island.

At present we believe the Queen of Madagascar is THE ONLY PROTESTANT CHRISTIAN SOVEREIGN IN THE WHOLE WORLD in whose country slavery is maintained, and we have a right to expect that this evil will receive her condemnation, and is doomed to extinction. The Committee of the British and Foreign Anti-Slavery Society, in language the most respectful but unmistakable, have urged *heathen* and *Mohammedan* rulers and chiefs to suppress the slave-trade and slavery in their dominions,—with how much more earnestness and confidence may they not entreat the *Protestant and Christian* sovereign of Madagascar, surrounded and sustained by Protestant Christian officials, by Christian missionaries, and tens of thousands of Christian members of churches, to adopt such measures as shall result in the immediate and complete emancipation of every slave over whom she sways her sceptre.

A VISIT TO A SLAVE ESTATE IN CUBA, BY CAPT. TOWNSHEND.

It is not often that one meets with an honest representation of slave-life on the estates in Cuba; hence it is with pleasure that we give the following extracts from a work just published, entitled "Wild Life in Florida, with a Visit to Cuba," by F. French Townshend, B.A. The author has no special love for the negro; he fails not to sketch his character in unfavourable terms, and shows that he has a fair share of negro-phobia. Yet, with all this, he gives a fair view of slave-life on sugar estates in Cuba. After visiting them he declares that what he saw of slavery on Cuban plantations, *filled him with horror of the Institution*, and quite did away with his previous leaning towards it in the milder form.

While perusing Capt. Townshend's account of his visit let our readers remember that there are over 350,000 of these poor creatures, every one of whom is entitled, under British treaty rights, to his liberty, to secure which the English people paid, in 1818, £400,000 in hard cash. The British nation should demand their unjustly - withheld emancipation from their Government, whose influence with the Spanish Cabinet could have long ago secured this righteous boon.

Having spent some time in Havannah Capt. Townshend resolved to visit some of the Cuban plantations. In furtherance of this object he obtained the necessary permission to visit the sugar plantation of Tolosa, near the town of Marianao, about ten miles from the capital. He states:—

"At Marianao we engaged carriages to convey us to the plantation Tolosa. At the gate of the plantation we were stopped by an old negro armed with a musket, who examined our pass before allowing us to proceed. We then drove on through immense fields of cane on either hand, until we reached the 'ingenio,' or sugar manufactory, where we were received by the overseer and his wife, both English."

Mr. Townshend does not appear to have taken a ride through the cane-fields to observe the processes of cane-cultivation, and the slave-gangs kept up to their work by the driver who spares not his whip to keep the weak working abreast with the strong. He proceeds to the mill yard whither the cut canes have been brought from the fields. Here,

OUTSIDE THE CRUSHING HOUSE,

"some fifty or sixty negro *children*, apparently from six to twelve years old, of both sexes, were occupied piling the canes on the elevator which conveyed them to the crushing-wheel, fresh loads being constantly brought in ox-waggons from the fields. Toiling away for their very lives in the broiling sunshine, the poor little wretches kept a constant eye on a formidable cow-hide whip, wielded by a negro who stood by, *ready to crack it across their bare backs* if they attempted to idle or eat the sugar-cane."

Having proceeded through the boiling and "curing" houses, where he saw the process of sugar-making, and cooling; and, having witnessed some not very pleasant sights, he gives us a view of the social life of the slave—portrayed by not a few slave-owners as so happy, and as affording strong evidence of the parental care of the owner towards his hands. Mr. Townshend says:—

"From the mill we proceeded to

THE NEGRO BARRACKS,

as their quarters are termed, consisting of brick buildings one story high, enclosing a

large square, entered through DOUBLE IRON GATES. As we passed in TWO FEROCIOUS-LOOKING BLOODHOUNDS, chained one on either side of the gate, sniffed suspiciously near our legs, but being trained to run down or attack negroes only, did not molest us.

"On the ground-floor, opening on the courtyard were

THE NEGROES' ROOMS SECURED BY HEAVILY BARRED AND PADLOCKED DOORS.

Opening one of these we found ourselves in one of the

MOST HORRIBLE DENS IMAGINABLE.

Walls black with dirt, uneven clay floors, about fourteen feet square; no means of admitting daylight or air except by the door; a wooden table, bench and bedstead the sole furniture. On the latter hung the remnants of a filthy blanket, whilst the worst filth covered the floor, furniture, and walls, which also were alive with vermin. In each of these pestiferous dungeons a whole family lived, in a condition more foul and degraded than the beasts of the field. We looked into several and

FOUND THEM ALL ALIKE,

while from an open drain, a few feet from the doors, a sickening stench proceeded."

Such are the homes, such is the life, of the wretched slaves, at the present day, and which some dare compare favourably with the cottages on the English farms. Yet nearly every one of these wretchedly-housed and overworked slaves is entitled, under British treaties, to his personal liberty. Having gone over the nurseries, sick wards, &c., the visitors came to

THE PUNISHMENT CELL,

"in which we saw only one culprit, a young negro with his feet in the stocks, the rest of the offenders being employed at this busy time of year *working in chains in the fields*. In the kitchen we found a filthy old negress preparing a scanty meal for the slaves, of sweet potatoes, nothing else apparently being cooked for their dinners."

"In quarters the Chinese were considerably better off, occupying separate huts at some distance from the negro barracks, and living entirely by themselves. Nominally not subject to the lash, in REALITY THE CHINESE EXPERIENCE THE SAME TREATMENT AS THE AFRICAN, and are compelled to work the same time—eighteen hours a-day in the busy season, a fearful task in such a climate—a horrible brutality, which soon wears out even the magnificently powerful frame of the African, whose strength is kept constantly exerted to its very utmost efforts by the lash of the slave-driver.

In 1870 a law was passed in Spain, known as "the Moret preparatory law of 1870," which contained certain provisions professedly to ameliorate the condition of, and prepare the slave for freedom. How is this law worked? Mr. Townshend's testimony is emphatic.

"By the Moret Law, every child born in Cuba, is free, and every negro becomes free on attaining the age of sixty. I asked how this law worked. The answer was that the Moret Law compels the children to work in return for their maintenance up to their eighteenth year! So as yet it has made no difference, while the FEW negroes who live to the age of sixty are then unfit for work, and a good riddance to the planter. THE AVERAGE DURATION OF LIFE OF AN IMPORTED AFRICAN IS, I WAS TOLD, LITTLE MORE THAN FIVE YEARS, IF WORKED AS A FIELD HAND ON A PLANTATION."

Cut off from a supply of imported Africans since 1868, the Cuban slaveholders have obtained a large number of Macao-China coolies, who nominally are bound by contract to serve seven years, receiving a stated allowance of food and money, and certain privileges. What does Mr. Townshend say respecting the China coolies in Cuba?

"Though the fate of the poor African slave in Cuba is horrible, that of

THE UNFORTUNATE ASIATIC,

who is serving under contract, struck me as even more pitiable. The wan face, feeble frame, and dejected looks of the wretched Chinaman were absolutely painful to see. Having enjoyed the blessings of freedom up to the hour when his evil fate led him to quit his native country, the poor Chinaman is ill-treated on board ship in a fearful manner, and, on reaching Cuba, is bought, sold, subjected to the lash, and compelled to work like the negro slave. Against such treatment his natural intelligence and inborn sense of freedom rebel, and he either runs away and engages himself in some trade in the large towns, or goes about a miserable, heart-broken wretch."

"The law forbids their being subjected to the lash, or, the sale of the contract against the will of the Chinaman contracted for; but in both respects the law is set at naught, and the Cuban buys and flogs his Chinese slave openly and with impunity."

In conclusion, what is the experience and the verdict of slavery in Cuba by one who has no prejudice in favour of the negro, but who is disposed to paint him in the darkest colours? His pronouncement in condemnation of slavery will be regarded as the more important when he says:—

"What I saw of slavery on the Cuban plantations FILLED ME WITH HORROR AT THE INSTITUTION, AND QUITE DID

AWAY WITH MY PREVIOUS LEANING TOWARDS IT EVEN IN THE Milder FORM."

It is all very well to say that the slave is sleek and fat, well cared for, and happier in that condition than when free; but those who say so—and I have often heard it said—should observe the cowed dejected bearing of the slave, and the number of scarred, maimed, half-starved, and permanently worn out negroes seen even in the streets of Havannah, and then cross over the few miles of sea which intervene, to Key West."

A SPANIARD ON THE STATE OF THINGS IN CUBA.

DEAR FRIEND,—The address of General Grant is of great importance, as he declares himself in favour of intervention in Cuba, aided by other nations. This nation must be England, and I hope you are working to rouse public opinion in favour of intervention. I am sure that, under the guarantee of the United States and England, the insurrectionists would lay down their arms immediately if Abolition is proclaimed, and a Constitution, like the one in Canada is *given not offered*. The Cubans have reason not to put any faith in the promises of Spain. They are tired of having promises that are never fulfilled. The Spanish Government promised, on different occasions, many things in our favour, and these promises were made *to other nations*. Still Spain has not fulfilled her promises.

More yet, a law (Moret's) was published, declaring free the old men, children, &c., and abolishing the lash, and reducing the hours of work. Nothing of this is respected in Cuba. Slavery there is just the same as it was before. Since the fall of the Republic the prices of slaves have gone up.

In Porto Rico our poor freedmen are turned back into slavery, for they have not liberty to work where they choose, neither obtain just wages.

My only hope is now in intervention, and a settlement under the guarantee of the United States and England.

The revolution in Cuba not only gains ground, but is stronger every day. I have seen some of the persons just come from the mountains of Cuba, where they have been fighting from the beginning; they tell me that not only they are sure that Spain never will put down the insurrection, but they affirm that they are strong enough to conquer.

I am, yours truly,

16th December, 1874.

THE CONDITIONS OF THE RECOGNITION BY GREAT BRITAIN OF DON ALFONSO AS KING OF SPAIN.

THE enclosed letter from a respected Spanish correspondent, suggesting the conditions to be insisted on by the British and German Governments, in order to the recognition of Don Alfonso XII. as King of Spain, was forwarded by Mr. Cooper, to the Earl of Derby, whose reply is herewith published:—

Madrid, Jan. 15, 1875.

MY DEAR SIR,—. . . At present I desire to write to you because I have heard that Foreign Powers are urged by our Government to recognise Alfonso XII. as King of Spain. I am told that Germany and England insist on "Religious Liberty" as a condition of such recognition, because this is already a principle of International Law according to the Treaties of Westphalia, and the progress of contemporary civilization. In this I think the English and German Governments are right.

But I think also that there is another principle of the right of nations, not less important than the liberty of religious opinion, that is *the abolition of slavery*. I believe that both the English and German Governments would be right to insist on these two points as conditions of the recognition of Alfonso XII. as King.

Can you and can the Committee of the British and Foreign Anti-Slavery Society urge the English Government in this sense? The moment is very important for our cause. It is necessary to avail ourselves of international influences for our generous and honourable purposes, especially as our Government is anxious to obtain the immediate support of Europe. . . .

I am, yours truly,

To Mr J. Cooper,
Essex Hall, Walthamstow.

*Foreign Office,
Feb. 1, 1875.*

SIR,—I am directed by the Earl of Derby to acknowledge the receipt of your letter of the 23rd ultimo, together with its enclosure, containing suggestions to the

effect that Her Majesty's Government should stipulate for religious freedom in Spain, and for the liberation of those slaves in Cuba who have claims to freedom by British Treaties, before recognising Don Alfonso as King of Spain. And I am to state to you, in reply, that the subject to which you call his Lordship's attention will be duly considered by Her Majesty's Government.

I am, my dear Sir,

Your most obedient, humble Servant,

ROBERT BOURK.

To Joseph Cooper, Esq.,
Essex Hall, Walthamstow.

FIJI.—THE LABOUR LAW.

WE regret to see that, shortly after officially annexing the Fiji Islands to the British Crown, Sir Hercules Robinson issued a proclamation to the effect, "that the Queensland Act to regulate and control the introduction of Polynesian labour, 31 Vict., No. 47, shall be the law to regulate the import of labour into Fiji, authorising, however, any modification deemed necessary by the administrator of the Government" (Mr. Layard).

By the *Fiji Government Gazette* of Dec. 5, 1874, it appears that all the clauses of the 1868 Queensland Act (published in the July 10, 1868, *Anti-Slavery Reporter*) are to be in force, except clauses 10, 11, 16, 17, and 20. The 20th clause, regulating the daily rations and annual clothing, is altered to the disadvantage of the labourer.

We regard this move as a grave mistake. The Committee of the British and Foreign Anti-Slavery Society memorialised the Duke of Buckingham and Chandos in 1868 against this law, the operation of which has only confirmed their objections, which will be much stronger as applied to Fiji. The many and serious evils committed in procuring labour for Queensland will be continued under cover of law for Fiji, and we shall have a continuation of the kidnapping outrages in supplying the Fiji market.

If the Polynesian kidnapped labourer is unprotected on the plantations of Queensland, especially in the more distant districts away from wholesome public opinion, his lot will be much worse in the Fijian Islands. While we rejoice to know that there are some men, honourable and true, who wish to do right, it is a well-known fact that there are those in Fiji who are anxious to obtain imported labour who have no respect for law—who are

uninfluenced by any code of morality, and who are unrestrained by shame—who will, as far as possible, do with their labourers as they are moved by self-interest, passion, or greed.

OUTRAGES ON THE NATIVES OF FIJI.

Now that Sir Hercules Robinson has legalised the importation of Polynesians into the Fijis, we may ask what is the treatment they are likely to receive? *How are the natives of the Islands treated?* In reply and illustration, we insert the following letter from the Rev. Frederick Langham, the esteemed Wesleyan missionary and chairman of the district:—

SLAVERY IN FIJI.

(To the Editor of the *Fiji Times*.)

Sir,—I have been making inquiries, as I intimated in my last was my intention, in reference to the cruel treatment of the Ra Coast natives by the Government officials. And I again affirm that "the letters and paragraphs" which were published in your journal, and which your contemporary pronounced as not containing a word of truth, are not only strictly correct in substance, but are actually very far below the reality—the half, a tithe, indeed, has not been told. The Government—established under a constitution whose preamble commences with the words "all men are endowed with inalienable rights: are free, and have liberty to acquire property, &c."—permits, knowingly permits, of the grossest outrages against the persons and property of the natives. I can give the names of highly respectable gentlemen, who have told me that information of these atrocious doings has been communicated to the Executive. The soldiers, who are supposed to be under the control of captains and majors, &c., are allowed to do as they please, and the people are in fear of them wherever they make their appearance. They enter the villages, rob the people of their food—their fowls, pigs, mats, canoes, &c., in fact, nothing comes amiss to them. Sometimes they pay the owners the compliment of asking permission to take their property, but they are perfectly indifferent as to whether consent is accorded. Sometimes when permission is refused they take the articles, and in addition amuse themselves by putting the owners through the operation called "turkey tramping." And the most scandalous part of the affair is that these lawless proceedings are known to the officers in charge; in fact, have been done under their orders, as in the case of Naviti, Yasawa, I think it is, where the people, because they vowed they would resist the soldiers if they acted in this town as they had been acting in other towns, were subjected to outrage; their pigs and fowls shot; their houses first pillaged, and then set on fire; their guns appropriated by these military black-

guards, and the people—those of them who were not carried off in custody—left to take up their lodgings in the bush.

Well, sir, having been despoiled of their goods, the tax collector comes upon the scene, and the sum of twenty shillings demanded from the men; four shillings from the women. Being unable pay, they are summoned to appear at court, one summons being served upon half a score or more persons (but each person being charged five or six shillings for a summons, would it not be correct, sir, to call this proceeding swindling, or obtaining money under false pretences?) On appearing in court they are mulct in the amount of tax, cost of summons, mileage, &c., which in some cases—of men—have brought the penalty up to thirty-four shillings. The women, whose tax is four shillings, have been ordered to pay that sum and, costs, in all fifteen and sixteen shillings, and in default of payment, have been condemned to work on plantations, the men for thirty-four weeks where the thirty-four shillings could not be paid. And in the case of women not paying fifteen or sixteen shillings they have been condemned to work for fifteen and sixteen weeks. And this, sir, on the poverty-stricken Ra Coast, and on Yasawas which was devastated as you will remember. Last February your correspondent wrote, "all the food-bearing trees were completely destroyed, and all the native plantations are laid waste. What the five thousand natives, who depend greatly on the food-bearing trees, will do for food in a few months from this, it is hard to say." Two years ago, when the country was more prosperous than it is now, the Chief Secretary, Mr. Thurston, admitted to me that the natives even in Tai Levu province, could not pay a tax of twenty shillings. And he, or the Minister for Native Affairs, instructed the Secretaries, &c., not to press the collection of the full amount, where it was likely to irritate the people. But now, when the people are living on roots of trees principally, they are required to pay the full amount, or are sold out to the plantations.

Women are separated from their husbands and their children. Men and their wives carried from their homes to different plantations. One woman was taken away and her two children left with her almost blind husband. Other women, soon to become mothers, separated from their husbands, and set to plantation work. Some of these women were kept working for the magistrate who tried them for two or three weeks, and one of them reported to a police-officer that most, if not all the women, married and single, were violated by the soldiers. Whether this be true or not I do not know; but I have the name of the woman who made the statement, as also the name of the officer to whom the statement was made. And I do know that the report is believed all along the Ra Coast. It is well known that the soldiery in the Ra and Yasawa Province are the most filthy, licentious, and brutal set of men to be found in Fiji. And who can be surprised when their superior

officers act in the way they are said to act? One elderly woman, brought before one of these gentlemen, pleaded that she was too old to work or to pay taxes, whereupon This fine specimen of civilisation, refinement, and delicacy, having satisfied himself, told her that she must pay up this time, but perhaps she would be exempted next year, and the poor creature was ordered to work for fifteen weeks, at Taviuni, I suppose. I have this statement in writing under the signature of a white man, who was present, and who has offered to affirm on oath to its correctness. Another of these gentlemen tried five women for stealing coconuts, the women affirming that the nuts were on their own land. They were, however, found guilty of theft, and flogged with a "cat o' nine tails," several lengths of whipcord fastened to a short handle, and laid upon the bare backs of these women, who were also ordered to hard labour—in addition to their flogging—for how long I do not know. I have this information also from a white gentleman, who tells me that several other white men were present, and can testify that his statement is correct. This same magistrate sentenced an old man, who had stolen one piece of sugar cane, to receive ten lashes with a cat, and to have nine months' work on a certain plantation, of which I will speak by-and-bye. The old man told the magistrate that he had no right to punish him, whereupon he was sentenced to five additional lashes, for contempt of court, I suppose. This same gentleman sentenced twenty or twenty-five men to receive twenty lashes each, and twelve months' hard labour (on this same plantation) for beating some of the police officers. He had previously sent some score of men from the town to which these twenty or twenty-five belonged, to work for a year, because they could not pay their taxes on the day fixed for payment. It is very convenient, sir, to be a magistrate, and to be in partnership with the owner of a Beche-de-mer establishment, because you can put on stiff sentences, and so get plenty of labour cheap. This I am told by everybody is the case down at Ra. "Carolina is a fool of a place to Fiji," said a gentleman to me the other day, "it could not hold a candle to the Ra Coast." "Slavery, sir," said another planter, "why I have seen as real slavery in Fiji as ever I saw in the Southern States of America." These, sir, are the words, not of missionaries—not the Exeter Hall party—but of planters and others who are shocked and disgusted at the cruelty and oppression practised by the authorities, whose sympathies are enlisted on behalf of these wronged and suffering natives, and who are protesting both privately, and through the columns of your paper, against the continuance of a system which, in all its leading features, is slavery in its most odious and revolting character.

I have more information on these subjects, which I am prepared to furnish, and I do hope that a commission of inquiry may be appointed in order that the whole question may be thoroughly ventilated, and this disgraceful state of things brought to light. I pledge

myself to give all the information I have, and to get very much more, for I am receiving communications almost every day, and to furnish names of persons and places, and to call witnesses, &c., in confirmation of the general statements I have made, and many, if not all, of the details of the cases to which I have referred. I deeply regret that these iniquitous proceedings have been carried on during the existence of the Provisional Government, composed as it is, in part, of the consuls of the Great Powers, though doubtless they have been kept in ignorance of the disgraceful doings of some of their subordinates. I beg to thank those gentlemen who have furnished me with information, and respectfully request any others who are interested in putting a stop to the wholesale deportations of men, women, and children, that are going on in different parts, and to the wrongs that are being inflicted upon the helpless and poverty-stricken natives, to be kind enough to communicate with me on the subject.

I am, &c.,

FREDERICK LANGHAM,
Wesleyan Minister.

Fiji, October, 1874.

POLYNESIAN KIDNAPPING.

EXTRACT FROM LETTER OF THE REV. R. H. CODRINGTON.

THE following extract from a letter of the Rev. R. H. Codrington, of the Banks Island, in the South Seas, has been sent to us. We rejoice to see that Mr. Codrington continues so earnestly to use every effort to protect the natives and destroy this disgraceful system of kidnapping. We shall be glad to hear that His Excellency Mr. W. W. Cairns, the new Governor, will give these cases his consideration, and assist to put down this kidnapping system so disgraceful to the British nation.

*Mota, Banks Island,
Sept. 17th, 1875.*

Here is a case I shall have to report to His Excellency Lord Normany. On August 30th we were ashore at Urepara-para; a vessel was then lying in the bay, which we were told was "a good ship," i.e. a trader in *bêche la mer* or something of that sort. We accordingly paid no attention to it, till, coming down from the village, we were told that it was a "thief ship," i.e. a labour vessel; and that several Motlav people had swam away from her in the night, because they had been improperly got, and that there were others who wanted to escape, but were afraid of the captain. John Selwyn, and I went on board with a Motlav man, through whom we could perfectly well communicate with the boys in question by means of Mota. Four boys, one a Christian out of

our school, declared to the face of the Government agent through his own interpreter (for he refused to have anything to do with ours), that they did not wish to go to Queensland, and had not been properly engaged. Their story was that they had been asked to come on board by the native agent to see him, and then, on a boat coming back from the shore had been told that it had been settled with their friends that they were to go, had been "bought." I cannot tell, nor can any one, whether this was all true. I have ascertained since that when the boys went on board they never told any one they were going to Queensland. But observe, the Government agent, whose business it is to see that no natives are engaged without a deal of printed form, is told by his own man, in English, that the boys do not, and did not, wish to go as "labour," and he refuses to give them up, in his own written words, because "he considered that it was greatly on the impulse of the moment that they stated their wish to return." He undertook, if, on his return from the Torres Islands, they were in the same mind to return them; but of course they never returned. Consider what an absolute farce this is—the man keeps boys who declare to his face that they have been deceived, and do not want to go, because in his own mind he feels sure that when they came on board they did wish to go. The boys are carried off because Mr. Pelham Obbard, the Government agent, takes the evidence of his own judgment, that they came willingly on board to go to Queensland, when they declare they came on board to visit a countryman.

THE PAST AND FUTURE OF FIJI.

At a meeting of the Royal Colonial Institute, held on Tuesday evening at the Pall Mall Restaurant, under the presidency of the Duke of Manchester, a paper on the above subject was read by Mr. F. W. Chesson, the Secretary to the Aborigines Protection Society, who expressed his gratification on the annexation of Fiji to the British dominions. He regarded this transaction as just and righteous. The lecturer gave a review of the successful labours of the Wesleyan missionaries. He then entered on the steps which had been taken from the first to ascertain the expediency of annexing this group of islands to the British dominions, and then detailed the course of circumstances which led to the mission of Commodore Goodenough and Consul Layard; and subsequently of Sir Hercules Robinson, who had obtained King Thakombau's unreserved cession of the Islands to Her Majesty the Queen

of Great Britain. Mr. Chesson observed that he did not wish to enter upon the controversial part of the land question: all he wished to say was, that if Sir Arthur Gordon acted upon the principles laid down by Sir Hercules Robinson, practically no room would be left for such disputes as had, unhappily, disturbed the peace of some other colonies. The paper next dealt with Sir Charles Dilke's objection as to the existence of the slave-trade, and said that it would be our duty to secure to every Fijian the blessings of personal freedom. If the new laws were worked with judgment, the writer doubted not that Sir Arthur Gordon would be able to do for Fiji what Governor Strahan was doing with so much courage and skill on the Gold Coast. Mr. R. N. Fowler read an extract from a letter from Consul March on the subject of the paper. Sir Charles Wingfield said that he was always a supporter of the annexation, not so much with the view of extending the Colonial Empire, but because there was no other way of stopping the kidnapping of the islanders. He was quite certain that if the Fijians had been allowed to form an independent Government great slave-holding states would have grown up in those seas which the efforts of a few cruisers and the Polynesian Labour Traffic Act would not be able to put a stop to.

Mr. E. Jenkins, M.P., the Bishop of Melbourne, Sir James Fergusson, and the Hon. A. Kinnaird, M.P., having expressed their views, Sir Arthur Gordon, the Governor of the new colony of Fiji, said it would not be expected by any one present that he should then lay down the course of policy or state what was going to be done in the Fijian Islands. The views which had induced Her Majesty's Government to accept the offers of cession were well known. Those views it would be his duty to attempt to carry into effect, and however poorly he might perform the duty, he would undertake it in the same spirit as that in which it had been laid upon him. The task before him was not an easy one. It was one which abounded with discouragements, but which was not without its encouragements, and among those the hearty sympathy of those in England in the work he had taken in hand was not the least. He might say at once that, notwithstanding the encouragement before him, and notwithstanding his hope and belief that much might be done in those Islands, he went without the slightest expectation of giving general satisfaction by any course of policy. He was quite certain that if one pursued one's course calmly, justly, and impartially, it was possible to be respected, and one might

attain that which was, after all, the highest reward of all services, namely, being able to succeed in establishing that which was just and right. But it was not in any hope of any popularity or of success in the ordinary term that he accepted that trust. He had accepted it, and he thanked them for their cordial sympathy.

Mr. Haliburton, Mr. Frederick Young, and the Chairman having made some observations, the meeting was closed with votes of thanks to the reader of the paper and to the Chairman.

THE HONORABLE W. E. FORSTER'S TESTIMONY ON THE RESULTS OF EMANCIPATION IN THE SOUTH- ERN STATES OF AMERICA.

THE following extracts from a speech by the Honorable W. E. Forster, at the Union League Club, New York, on December 14th, 1874, will be read with deep interest:—

THEN AS REGARDS THE MASTER AND THE SLAVE,

I do not deny that you have a most difficult problem before you—this problem of dealing with the freedman, seeing what slavery has made him, and also what it has made his master. The problem of having to deal with these men in their new conditions is one that may well call for all the forbearance and wisdom of Government, and of politicians, and of the people; but even then, while I do not mean to say that you have not difficulties in the present and in the immediate future, yet you ought to be full of hope, for how great is the progress from the past! I am telling you what you know so much better than I do, that it seems almost presumptuous to me to put before you what little I have learned in this short and hasty tour; but I must say that, going down to the South with the most intense interest in the fate and condition of the freedmen, I have come from it—spite of every difficulty that there may be at present, spite of the disturbances that we sometimes hear of, and lamentable as they are—with

A GREAT FEELING OF HOPEFULNESS

that you will really be able to solve this problem. These details deeply impress me. I went to a sugar plantation near New Orleans, and there I found only two changes. The ownership had changed and the slaves were free. There I saw a man and two women working away, cutting down the cane, a black man beside them, their foreman now, their former overseer. They were men and women whom he had flogged up to their work, and now they

were working for 30 dols. a-month the men, and 70 cents a-day the women, with rations to boot. Now you may set that against what you hear from Vicksburg, and from the Returning Board at New Orleans. (Laughter.) There is another little fact—I only mention it as one of a thousand. In a place in which a few years ago it would have been a crime to attempt to teach any coloured person to read, we went to

AN EXCELLENT COLOURED SCHOOL, and there parents came with their children, and we asked first if they had been slaves. Most all had been. And then, how many had bits of land, and a very large proportion had. There again is progress that shows how you really are working the problem out; and I believe, if I may be allowed to say so, that all that is wanted now is to leave matters very much to themselves. And you will find that the whites and the blacks, the masters and their slaves, will accustom themselves to the new state of society, and the new position of the labourer. (Applause.) I will state another important fact—one which is important to us all, as well as to you. Contrary to the experience of the West India Islands, the actual products of the South, the actual crops taken off the soil, of cotton, I believe of rice, certainly tobacco,

ARE AS GREAT AS BEFORE THE ABOLITION OF SLAVERY.

I must not detain you with my remarks upon the condition in the South. (Cries of "Go on, go on.") I will only mention one other fact which came before me while I was there. Whenever I could I heard your oratory. I never missed a speech if I could possibly help it—(laughter)—and one eloquent gentleman, responding to a welcome which was conveyed, not as it has been to me to-night, but in the form of a serenade, uttered one sentence which struck me very much. He was returned, I believe, by the Democratic party—(laughter)—or, at any rate he was the favourite of the Democratic party, so I suppose he spoke from their point of view. But in describing what he hoped would be their future policy, he described, I believe, the policy that every patriot favours, be he Democratic or Republican, throughout your great country, and he described it by saying

THAT THE POLICY WAS PEACE between the sections, peace between the races. (Applause.) Now, may I add one other word—peace between you and us. (Great applause.) Not only that, but friendship among all English-speaking communities."

THE HONORABLE W. E. FORSTER ON CO-OPERATION BETWEEN AMERICA AND ENGLAND ON THE SLAVE-TRADE.

THERE is one other point in which we may help one another, and that is justice to the weaker races—we to India and Africa, you to your negroes and Indians; and both of us to China and Japan, and the Islands of the Pacific; and I mention this because it is an illustration of how much easier it is for us now to work together—the two Governments—than it was. There is hardly any duty more incumbent upon us than this—that we should set our faces against that terrible trade of coolies in China, and against the revival of the slave-trade in the Islands of the Pacific. A few years ago we could hardly have counted upon you for assistance. Now we can count upon you for the fullest assistance, and we know both Governments will be spurring each other up to do their duty in the matter.

CHINESE COMMISSIONERS.

IN 1873, a Special Commission was appointed by His Imperial Highness the Emperor of China, to inquire into the sufferings of Chinese coolies in Cuba and Peru. After being in Cuba some time, the Commissioner proceeded to Peru. He arrived in Callao in September, remained in Lima, it is said, only a few days, and then went into the interior by way of the Oroya Railway. The Chinese coolies are scattered over many plantations, in the most out-of-the-way localities, on railway works, guano fields, &c., where thousands are enduring the most horrible outrages. The Chinese Commissioner had a wide field over which his labours extended. Many months would be taken up with his inquiries public and private. It is therefore with surprise and deep regret that we learn that the Imperial Commissioner visited a few estates, and then, without making any further inquiry, left for Shanghai. If this be correct, we regard the investigation as hurried, limited, and altogether valueless. We shall now wait to see whether the Commission, under the June "special agreement" between China and Peru, has been appointed; and hope that its labours will be in every way extended as to time, places and persons; and be really "thorough."

CLARKSON MEMORIAL.

It is proposed to erect a Memorial (from a design by Sir G. G. Scott), in Wisbech, to the late distinguished philanthropist and successful advocate for the Abolition of the Slave-trade, THOMAS CLARKSON, M.A., who was a native of that town.

Subscriptions are earnestly invited, and may be paid to the Honorary Treasurers, Messrs. Gurney & Co., Bankers, Wisbech; or to their credit with Messrs. Barclay & Co., London; or to Mr. Frank Metcalfe, the Honorary Secretary, Wisbech.

Wisbech, February, 1875.

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